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FRIEND

American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

MAY, 1876.

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American Missionary

VOL. XX. MAY, 1876. NO 5.

AMERICAN MISSIONARY ASSOCIATION.

FINANCIAL.

The first six months of our fiscal year closed April 1st, and we are constrained to lay the facts before our friends. The income from all sources available for carrying on our work is $12,649.91 less than for the corresponding months of last year. One third of this falling off is in the receipts from the South, where the extreme pressure of the hard times makes it impossible for the mass of the members of the poor colored churches to keep up their small contributions, or for many of the pupils in the schools to pay the usual tuition fees.

The most alarming feature in the case is that the decrease, both from the North and South, has been greater in the last month [March] than in any preceding one, awakening the fear that this may be but the beginning of a still more crippling deficiency, for the half of the fiscal year just closed usually yields much larger collections than the remaining half upon which we now enter.

It has been our constant study during the six months to curtail expenditures, and we have been compelled to do this in some cases to the manifest detriment of the work. If the deficiency continues, we can have no alternative but to cut down still further, regardless of the crying wants of the field. The devoted and self-sacrificing missionaries and teachers bear as well as they can the denials already made, and watch with trembling anxiety the danger of the closing of schools and churches that have been the results of years of toil and of prayer.

We know that the dull times bear heavily on many of our friends at the North, and we can only commend our work and its wants to them and to those more favored, merely suggesting that a little added by each church or individual makes a great aggregate to us—is, in fact, the relief from the whole difficulty!

WHERE SHALL WE CUT DOWN?

Shall it be in our *church* work? Many of the churches fostered by the Association are blest with the outpouring of God's Spirit, as is attested by the reports of the revivals which we are permitted to publish from month to month—for example: in the Le Moyne Institute, Memphis, Tenn., where one hundred and twenty conversions are reported, and from whence the work spread to the colored churches

in the city; in Raleigh, N. C., where eighty hopeful conversions occurred; in Fisk University where the divine influence spread through the institution, leaving only four persons in the boarding department unconverted; in the Central Colored Church in New Orleans, under the pastoral care of Rev. W. S. Alexander, who thus speaks of the character of the work: "I have never in my ministry seen deeper conviction of sin, or in the hour of conversion, a more intelligent trust in the Saviour." Ingatherings are also reported in other places.

It is true that these revivals and ingatherings do not add to the pecuniary strength of the churches as similar events do in the North, for the simple reason that the people—the whole people—are so very poor. These churches have always needed more help than mission churches do in the West, and they will continue to need it for years to come. But such churches are, as we believe, essential to the Christian elevation of this people, and God attests his recognition of them by his spiritual blessings. Shall these churches be closed or crippled by withdrawing the little help we now render?

There is another class of churches in the South under the care of the Association—viz: those that have passed through a great trial of adversity—a struggle for life. Nearly all of these churches feel that having fought the good fight against the adversaries, they have reached the right position, and, though small in numbers and weak in pecuniary resources, are just prepared to do wisely and well the great work for which they were founded and for which so much of time, money and prayer have been expended They hear with utter dismay the suggestion that the hard times may compel the Association to withhold the little assistance heretofore granted, which means death to them. Shall we be compelled to withhold it?

The schools are intimately connected with the churches. The devoted and praying teachers who have been longest in our work see most clearly the need of the schools as helps to the churches As an illustration, we give this touching fact. Not long since a Secretary of the Association visited one of these struggling churches. It regards itself as just now beginning to achieve its true work, as a recent accession of intelligent and pious members attests. The Secretary's intimation that the Association might be compelled to give up the school and church, was heard by pastor and teachers with profound sorrow, and carried to the Lord in earnest prayer. Two of the teachers who have been longest at the station and who are dependent on their own resources, said to the Secretary before he left, that they would cheerfully give their services *without any salary* for another year, if that would aid the Association in settling the question favorably!

Will the churches of the North require us to accept that sacrifice? or still worse, compel us to abandon the church and school, notwithstanding the proffered sacrifice? Where shall we cut down?

A TRIP SOUTH.

One of the Secretaries of the American Missionary Association recently made a trip through a portion of the South. His observations on two topics are presented here. He takes the liberty of using the first person singular to avoid circumlocution.

The Problem of the South from the Southern Stand Point.

I took occasion to talk with several intelligent white gentlemen on this subject, asking: "What is your solution of the problem of the South and of the Freedmen, as seen from your stand-point?" The reply of one gentleman, a man of wealth

and intelligence, occupying an official position, and withal, as I believe, a sincere Christian, was: "It is a hard question. I know not how to answer. We need divine help in its solution. We seem to be like the two men that met on the log that lay across the stream—one or the other, or perhaps both, may go down in the struggle?"

The most frequent answer, however, that I received was more cheerful in the view of the white race, and was based on the belief that the negroes are dying out. One gentleman engaged in manufacturing said, "There will not be a negro in America forty years hence." Another, a professor in a literary institution said: "I have watched carefully the records of the burials in this city, and I see that the proportion of deaths is much greater among the blacks than the whites." Still another—as intelligent and influential a man as I met in the South—replied: "Providence is settling that question. The negroes are all here that will ever be here—there are no more brought from Africa—and they are gradually decreasing in numbers, whereas the white population will largely increase by immigration." I inquired if he saw signs of that incoming white population. He answered frankly: "Not as yet; white labor will not come in competition with black labor."

I will not attempt to detail my answers to these views, but will state the facts as I believe them to be, and my reasons for the belief.

1. The blacks are not decreasing in the South. During the last years of the war, and for a time afterwards, I heard these same predictions from Southern men as to the decrease of the black population. I listened to learned arguments on the subject from physicians and others, but when the Census Tables of 1870 were published, lo! it appeared that in that most disastrous decade (from 1860 to 1870—including the war) the black population of the South had increased nearly *half a million!* The sanitary conditions for the increase of the colored population are much more favorable now than in the latter half of that decade, and I will only believe they are now decreasing when the census tables of 1880 show it.

2. It would be the greatest disaster the South could suffer, if the colored people were to die out. They are suited to the climate as white men are not and cannot be; and if, as one of the Southern gentleman said to me, the white laborer will not come while the black is there, how is the interval to be bridged over between the retirement of the one race of laborers and the incoming of the other? On the Southern theory the blacks will diminish gradually, but while any remain the whites will not come, and hence there must be a long time when the diminishing force of laborers will leave the country to increasing desolation, if not final depopulation.

3. Why will not the nation, North and South, accept the facts as they are and make the wisest and best use of them? The blacks are here; they have as good a right to be here as any body else; they can work and endure exposures that no other race can. They are fit for other uses than as laborers; if cultured, they will add valuable elements to our civilization, in song, eloquence and fervent piety. Let us give them their place, the means of development and growth and welcome them to the wealth, talent, learning and influence they can win.

Struggling Poverty.

In the section that I visited, the unfavorable season last year, in addition to the pressure of the hard times—so much more severely felt at the South then at the North—had borne with very great severity upon the Freedmen, in some cases driving them towards the borders of starvation. But in that same region I found

every where an invincible determination to struggle on and "pull through." Near one of the cities visited, there were several large tracts of land which had been purchased by a Northern man and sold again in smaller plots to the negroes. Several little villages or communities were thus settled, but the unusually unpropitious season made it almost impossible for the people to make the payments on their little plots of land. But their heroic struggles were worthy of any race and of any day. They dressed, in many cases, in clothes that could be only designated as bundles of patches, and I was told that every egg, potato and ear of corn was counted, and sold as far as the barest necessities of life would permit, that the land and the hut might be saved! Such a people will win their way and make good their places among men.

Another favorable indication is found in the anxiety of these people for education and gospel instruction. The A. M. A. has schools and mission churches in each of the places referred to. The aid it can give is but little, and the schools are not well provided for. In one of them I saw the scholars that had writing lessons given them, crouch on the floor and use the seat on which they had sat as their writing desk! I was sorry for them and "proud" of them at the same time.

The mission churches in those locations are passing through the same struggle. The A. M. A. has given them a little aid in securing their places of worship, and in paying the small pittance of the minister's salary. He is usually pastor of the church and teacher of the school, and shares with the people in their poverty. Must the Association leave these people to their fearful struggle without help? Can we abandon them?

A STRONG AND A LONG PULL

It will require both, to bring the Freedmen through the wilderness. It was conceded at once, at the North, that the *strong* pull was necessary. The poverty, ignorance, helplessness and hindrances, of these emancipated slaves, appealed strongly to the compassion of the North, and generously and generally was the response made. This was often done the more freely because it was supposed that the effort would not last long. It was to be like the war, a great struggle but soon over. *That was a grand mistake.* The facts as they are developed show it plainly, and the people of the North must open their eyes to see it, and they can do this none too soon.

If the object were simply to save the people from starving—if it were only something like the relief needed by the districts in the West that were desolated by the grasshoppers—then the work may be said to be ended; and yet it should be remembered that these Freedmen are the poorest people in our land—that scarcely a season goes by that does not in some locality witness such a failure of crops as to bring the people to the verge of starvation.

But the work to be done is far more comprehensive and permanent. It is the effort to lift up a whole people in civil and religious life and usefulness. Here is where the *long* pull is needed.

1. The *civil* position of this people is anomalous—the world's history presents no parallel—millions of people emancipated in a day, and almost immediately made voters and office-holders, in an age and country of marked intelligence. Everybody admits that they must be prepared for their new position. It is trite to say this - it needs no proof. Yet what efforts are made to give this preparation? The Freedmen learn with remarkable rapidity, considering the facilities they have, yet

it is said that the births add to the population annually nearly as many as those who learn to read, so that the ignorance is but a slowly decreasing flood. But is it enough that the voters simply learn to read and write? How can they thus discern and protect their rights? Must this preparation be left to the reluctant and impoverished South? *If so, it will not be done.* The adequate supply of competent teachers is more than the South can furnish, and here is where the North can and must come with its efficient and steady help.

2. The *Christian* culture of this people demands the helping hand of the North, in a long and steady effort It will require the work of two generations at least, to bring them up to the standard of preliminary culture now enjoyed by all other home missionary fields, and then they must have the long pull that those other mission fields require.

3. The *Missionary* duties of this people in Africa will require a continuous effort for their preparation Christians in America and Great Britain recognize the Providential call to these descendants of Africa to Christianize the land of their fathers. Color and climate, that hinder others, will help them. But can missionaries be raised up in any adequate numbers at once? Must not the stream be kept full for years if not centuries? Will Africa be converted immediately?

More than that: can missionaries, in any adequate numbers, be expected to be raised up, except among a cultured people? It requires Christian homes, an educated ministry, and enlightened churches, to create in the hearts of young men and women the true missionary spirit; and then it requires books, teachers, schools, colleges and theological seminaries to train and qualify them for missionary life. The North knows this, and provides all these for itself. Does it expect that the Lord will work miracles among the emancipated slaves and raise up missionaries without any of the means needed elsewhere?

We urge these things not merely in the interests of a particular association or society, but for the sake of the Freedmen, the nation and the church of Christ.

THE STORM-CLOUD OF THE LAST CENTURY AND OF THIS.

When our national existence began, slavery lay as a dark cloud along the horizon—heaviest in the South. A few discerning minds only saw the danger it threatened; and, indeed, for nearly half a century its growth was so little as to occasion no fresh alarm. But for the last half century it spread with fearful rapidity, darkening the whole land, and at length burst into the dreadful tempest of war, whose hot thunderbolts scattered desolation and death over land and sea. The nation mourned the carnage, and almost every household wept over its own dead. The war is over and slavery is forever destroyed, yet the evil is not ended. Shameless dishonesty in public and private life, and a depression in business that brings bankruptcy to thousands, and pinching want to hundreds of thousands, are some of the prolonged disasters.

It was in vain that men for nearly the whole century proclaimed that there was no danger in slavery, or that they in obstinacy, or carelessness, shut their eyes to the responsibility of the North in regard to it. The evil was national, and when the day of retribution came, the North suffered with the South.

But our second century opens with another dark cloud along the Southern horizon—the illiteracy of the people, especially of the emancipated slaves. There is indeed a film of this ignorance over our whole land, in the measure of three persons to the hundred who cannot read and write, but in the South the shade deep-

ens, into a darkness eight-fold more dense, for there *twenty-five* persons to the hundred cannot read and write, taking the whites and blacks together. Here again but a few discerning minds recognize the danger. To the mass it is not apparent. There are no personal cruelties to move the sympathies, and arouse the indignation, as in the case of slavery. Then, as of old, there is the same shutting of the eyes to the responsibility of the North—the evil is not here, the South must take care of it. But the South does not, perhaps can not adequately take care of it, nor are they alone responsible, nor is the danger confined to them. We are all verily guilty concerning our black brother, and the lurking disease that begins in one vital organ will ere long, if not checked, spread over and destroy the whole body.

But why should the North shut its eyes to the facts or shirk the responsibility? Shall we not learn something from the terrible lessons of the past? Will not our patriotism seek to protect our country, and will not our religion prompt us to instruct the ignorant? In the effort to do our part we have no collision with our white brethren of the South; no vigilantly guarded barrier hinders our labors. The blacks themselves welcome most joyfully our means of instruction and profit most rapidly by them. Let us not deny to them—what we so liberally give to the heathen abroad—our schools and our Christianity. This is the nation's centennial year. If slavery had been crushed one hundred years ago, what agitation, conflict and blood would have been avoided! If now, the nation will earnestly, efficiently and steadily set about the removal of the legacy of ignorance and discontent left to it by slavery, who can tell the sorrows it will thus escape? Shall not a new impulse be given to the great work in this grand centennial anniversary? Will not the patriot make it a matter of duty? Will not the Christian come to it as a privilege? Shall not the children in the home and the Sabbath-school be taught the importance of the duty, and be trained to active and practical benevolence in removing an evil that, if not removed, will be so great a calamity to them when they become men and women?

FREEDMEN.

REVIVALS AND INGATHERINGS.

We are glad to report the continuance of the revival influences in some of our churches in the South, or the ingathering of the blessed harvests. The short extracts from letters which we give below, will indicate the progress of the good work.

ALABAMA.

Progress of the Revival.

From Rev. L. A. Roberts, Athens.

In our last number we gave a brief account of the revival interest in Athens. We now give a few extracts from a letter from the pastor, showing that the good work still continues.

The revival work still goes on. There have been to my knowledge thirty-six cases of hopeful conversion, and the interest does not seem to decrease with the inquirers, although professors of religion seem to grow tired and slack.

Last night we had no sermon, but a short lecture, and before I had time to invite the inquirers forward to the front seats, as we usually do, they rose up by the dozen and crowded to the anxious seat. No conversions occurred that evening, so far as I know, but I trust God that some of that number will soon find the light.

Our teachers are nearly worn out. I am so exhausted that I am not able to study a sermon, so I depend more upon prayer and earnest wrestling with God.

I can't tell what the result will be, but the Lord has done more already than I thought to ask of him. These are the best meetings that I ever attended.

From Rev. E. P. Lord, Mobile, Ala.

The "New Church" to which Mr. Lord refers in the letter below, was organized, not long since, as a Presbyterian church, by the colored members of the white Presbyterian churches of the city. At the time of the organization it was thought by influential Presbyterians that its interests would be promoted by taking the Congregational form, but the other was chosen. Mr. Lord and his associate teachers in Emerson Institute have from the first been most welcome and earnest co-workers in the church and Sunday-school. It has at length, and after careful consideration, been decided that the church shall become Congregational, and this decision meets with the cordial and unanimous approval of its friends, both white and colored.

We are having a most precious work of grace. Our whole school is moved, and ten have already been hopefully converted. An outsider would hardly think anything unusual going on, and yet seventy-five have risen very thoughtfully for prayers.

Our new church is feeling the effects, and several will unite upon the first Communion. The Church is composed of sensible conservative men and women. They have accepted our organization entirely, but after careful discussion.

LATER.—Under a more recent date, Mr. Lord adds the following particulars respecting the revival and the new church. A council may be called for the recognition of the church and to welcome it to the fellowship of its sister churches.

The blessed work of the Spirit continues. Fifty of our older scholars have given the brightest and clearest proof of leaving all to follow the Master. The work is spreading into all the colored churches. Our scholars have gone to work at once. Twenty may join the First Congregational Church. The building is to be dedicated next Sabbath, and the first Communion observed. The Church starts off with bright prospects.

LOUISIANA.

From Rev. J. A. Adams, Straight University, New Orleans.

I am happy to be able to say that the religious interest in the school (Straight University) is on the increase. The prayer-meeting yesterday was the best we have ever had here. Two more students professed their faith in Christ. Many stood up to tell how much joy and peace they had found in believing on Him. Nearly all the unconverted students present rose for prayers, and expressed their desire to become Christians. Ten are now numbered among the converts, and I think there will be some more.

SOUTH CAROLINA.

From Rev. S. M. Coles, Charleston, S. C.

My people had become so very cold and indifferent that I had begun to be well nigh discouraged. I saw that something must be done to arouse them from their state of lethargy; I, therefore, called in my brother ministers from different churches, Methodists and Baptists, and by their help, which was freely given, held a series of revival meetings two weeks, during which time there was a deep religious interest manifested by both Christians and sinners. Many of the latter found their way to the mourners' bench every evening, begging the prayers of Christians in their behalf, and praying that God would bless their souls. As to the result of this series of meetings, we are enabled to say, "Joy to the world, the Lord has come," in the hopeful conversion of souls; and I believe that the feeling engendered by these meetings will not die ere others be brought to the saving knowledge of the Lord Jesus Christ.

Last evening our church and the Presbyterian churches held a union prayer and conference meeting. It was very

impressive and enjoyed by all present, and will result in much good, if continued. Rev. Brother Patton suggested that our first union meeting be held at our church; as we had been holding revival meetings, and it might have better effect to follow them up with our union meeting, his suggestion was acted upon. Our next meeting will be held at his church, the first Sabbath evening in April, and so around. There is in this city considerable union among the different Christian denominations, and I take great pleasure in encouraging it. May the time speedily come when denominations will be regarded in their true light—as the garments of Christianity. The garment is nothing, but the man; denominations are nothing, but Christ.

Note by the Editor of the "American Missionary."

We regret to be compelled to add that notwithstanding the encouraging facts given above, there is another and a dark side. The church in Charleston is poor, and the pressure of the hard times makes it impossible for the little band to pay the small salary of the pastor. The American Missionary Association is for the same reason unable to lend the needed assistance

POVERTY AND ITS RELIEF.

Touching incidents in the distribution of the Poor Fund in New Orleans.

Father Hathaway, a benevolent gentleman at the North, a few years ago gave into our hands a little fund, the interest of which was to be given yearly to the suffering poor of New Orleans. The incidents below, briefly but touchingly told, will show what a blessing this little aid has been to many a fainting heart.

NEW ORLEANS, March 15th, 1876.

Old Uncle Garrah is feeble, and can work but little. A donation has given him church-clothing, bread and meal. Neither himself nor wife can read. No one had read to him in ten years. From the gift, has sprung up a weekly Bible-reading. The Bible will always be there, he says; and from one time, to another, the days are counted till he can hear the Word.

One day in visiting I found a dead body, and near by a saucer with a nickel in it, on a board, begging money for burial. The young mother had left two little boys, two and four years old. Money from the fund helped to care for the orphans. The sister of the dead woman had loaned her last nickel to a poorer neighbor, in the next room; a little babe had come to her and she had sent in for a dime, to buy a piece of bread. There was no nurse, and no fire, and five children, besides the baby. Her husband was dead, and three pints of meal were all the provisions for the seven. A few dollars and Scripture reading, and clothes from a teacher, for the baby, were a God-send. Calling again, another day, neither she nor the children had had breakfast; having been up all night, with a sick child, she began to feel hungry. Again the fund strengthened her faith in God and humanity.

The poor cripple who used to cry last winter, because she hadn't clothes to keep her warm, or to go to church, now has a white dress for $1., and a black dress for $1., and a large piece of meat, and a pittance left.

N. S., a carpenter by trade, had good wages, when able to work: but months of illness, of himself and wife, had used all. He became converted, in his sickness. When our minister, or one of the teachers, knelt by his bed in prayer, sometimes he would kneel in bed,—forgetting all the pain; when the prayer closed he had only words of joy and rejoicing. His most frequent request was for some one to pray with him. As he might never again go to church, he sent for our minister, that he might have the baptismal water on his brow. As the weeks went on, donations from this fund gave comfort to the dying, and helped to a kindly burial.

Aunt Mellis has neither chair, nor bed,

nor fire-place, nor stove. There are four stools, a bucket of cinders, a dish of water, and four spoonfuls of molasses, in the house. She was sold away from her children in Virginia, and brought here. In the war she dug trenches for nine months, and slept under a tree. It was afternoon, when I first called there. She had had nothing to eat, that day. "But what do you do, when you are so hungry?" "I pray to the Lord," Aunt Mellis said, "and it seems, like the hunger goes away; but I think it would be nice to have a sweet potato." It seemed not then, or there, the place for prayer. But when that evening a little money came for the potatoes—she went down on her knees on the floor, and the prayers and tears flowed forth.

"Would you rather have a Bible, or a bed?" "Oh! a Bible!" As arrangements had been made for a mattress and pillows, a Bible found its way there, too. Once and again, in using it since, it has been found doubly wrapped in paper, and a rag about it, that the smoke might not soil it. She says cinders are better than coal, for they don't smoke as much. She thanks the Lord, there is one board in her house, where the rain doesn't pour in. She said, "I don't spend near five cents a day. I get a man, with a wooden leg, to buy me five cents worth of potatoes."

Mrs. B. sitting in the ashes, in that open house, with little bedding, less clothing and no food, her little boys about her and rent due—was made ten years younger by a barrel of meal, some bacon and coffee. She even forgot that she had rheumatism, and went out with a new heart, to look for work, that she might clothe her boys, to send them to school.

In the heart of the city, a mother, with four little girls, had cried till she didn't know what to do. She said it was so hard, to be sick in bed, and have children ask for bread and none to give them. Two dollars under her pillow that night, gave her mother-heart rest.

The blind man without legs, in place of his old rags has a new coat and pants. The student, who put on the coat, said he was verily thankful. The widow who has sent her girls to school, without breakfast, thinks the barrel of meal very nice. Blind Aunt Mary, who works to support a deaf daughter, has money to buy her shoes to go to church, and to get wood and coal. Aunt Susan, who lives in a stable, can now get medicine, to make her well. Aunt Charlotte, so far as I know, the oldest member of our church, received her share. She was the fifth widow I met in one afternoon—hungry, aged, sick, and no kith or kin in all the city. Another widow walked four miles to come to prayer-meeting, eight miles for our Sunday service. She could walk in, but not home, alone at night, so far in the city. So she must stay away from prayer-meeting, for she had not five cents for street car fare. The fund gave her car tickets.

Aunt Celia lives by gathering things from the gutter. The woman who lets her put her bed under her bed, also supports a motherless boy, and earns their living by picking up corn on the Levee, a kernel at a time, when the boats unload. Aunt Celia is crippled and sick. She has her portion of the money. As I opened the gate, there came down the alley—"The Lord bless Father Hathaway — Christ in his eternal kingdom, save him!"

A French woman had shared her picayune of oil with Mrs. L. and given her a floor to sleep on, and a little of her beans and cabbage, when she had any. Now, she could not get clothes for her own children, to go to school. So she told her she must put her out on the banquette. Mrs. L. was so old and cold and hungry, as she reached the canal bridge, she thought she would throw herself in. Two dollars of the fund flashed a home-feeling across her face.

As I pass down the street, Aunt Sally

says: "The Heavens bless Father Hathaway." From the next door, Uncle Reddick says: "Peace attend him!" On the other side, the cripple adds: "I pray for him, every night."

Just here, my writing is interrupted to receive a "God bless you" from Uncle Dingo for Father Hathaway. Uncle Dingo is eighty years old—was bitten by a dog while chopping wood, and has not worked since Christmas. The two dollars are bread and meat to him.

I wish Father Hathaway could know how good it is, to have the blessing of the poor of New Orleans.

From Rev. J. A. Adams, New Orleans.

Rev. Mr. Adams, professor in Straight University, N. O., bears this decided testimony to the faithfulness and efficiency of Miss Pierce, in her missionary labors in the use of the Hathaway Fund for the poor of New Orleans. That fund is in the care of this Association, and is drawn upon as the exigencies require.

The last remittance of the Hathaway money is about exhausted, and Miss Pierce will need to have more sent to her. She finds a great deal of distressing poverty. No arrangement which we made for this year's work has given me more satisfaction than the appointment of Miss Pierce for this missionary work. She enters into it with her whole heart, and follows it with untiring industry. She has relieved a great deal of distress; poor, old, helpless women, living within the bare walls of miserable dens of rooms, with no fires, nothing to eat and nothing to wear, have been sought out and made comfortable; the sick and the dying have been cared for, and weeks of special trial to mothers with families of helpless children, have been bridged over with timely assistance. Her work has been done in connection with the school or Central church, in such a way as to draw the people towards these organized agencies for good; so that while temporal wants have been relieved, the way has been opened for permanent results.

CHINESE IN AMERICA.

"CALIFORNIA CHINESE MISSION,"

AUXILIARY TO THE

American Missionary Association.

PRESIDENT: Rev. J. K. McLean. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., I. E. Dwinell, D.D., Rev. T. K. Noble, S. H. Willey, D. D., T. C. Wedderspoon, Esq. and Hon. Samuel Cross.

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From Rev. W. C Pond, San Francisco, Cal.

The following letter from Rev. Mr. Pond, was written in response to the suggestion from this office, that some reduction in the annual appropriation seemed inevitable. We commend it to our readers as worthy of careful consideration.

Of course, I shall accept the decision of the Committee for next year, without complaint. They see the whole field; and it would be only natural for me to take an exaggerated view of the relative importance of the work here. Its absolute importance will never be exaggerated, nor even so much as measured, till the judgment-day.

But while I accept cheerfully your decision, I have thought that it might be useful if I should show your committee how this department of your work looks from my point of view.

It seems, at first sight, that in disbursing missionary money, the simple question would be, "How, and where can we save most souls?" But it would be unwise to consider this simply with

reference to one year's work, or two, or three or ten; but with reference to results in the long run. And, for this reason, this question how to win souls, must, with the executive officers of our benevolent societies, resolve itself—just now more painfully than ever—into another, viz., how to get money to keep the work moving on. It is with just this in view that I have been thinking about our Chinese work.

1. It is in itself, one whole department, and, as such, making upon many Christian hearts at the East its distinct and urgent claim. Letters which I am beginning to receive, show that it is getting hold of people there in a way that promises good things.

2. The number of Chinese in the country at any one time may not be more than 1-40 of the number of the Freedmen; but they are going and coming—1600 landing and 1000 leaving every month. The mass upon which we are acting, becomes thus much larger than the aggregate Chinese population of this coast, at any one time. Then here in California we are constantly training missionaries for China, who are natives, who already speak the language; who can refute heathenism and preach the gospel out of personal experience of the emptiness and wretchedness of the one, and the rich saving grace of the other. They will go at their own expense, among their old friends, and be sustained by their own means. Letters, too, are constantly going to China from those who remain with us, telling of this better side of Christian America, and carrying the old, old story, with a force no "printed page" can have. No battery was ever planted to better advantage for shelling an enemy's fort, than we are right here for sending shot, hot with Christ's love, into that stronghold of heathen darkness and cruelty and death, just across the sea. If the grand possibilities, the glad possibilities, at this point, could be duly conceived by our churches, if the facts already existing could be gathered and effectively presented, I am sure that the A. M. A. would, for its work here, be taken still closer to Christian hearts than it ever has been hitherto.

3. The point which we have reached in the work is such that advance can be made with comparatively slight increase in expenditure, while to cut down to any extent which could materially assist your treasury, would be almost equivalent to girdling the tree. You see how large an item in my monthly account our mission house has been.

But this provided, the superstructure is comparatively inexpensive. The percentage of increase in expense would not be one-third the percentage of increase in work. And as the work broadens—as its *visible* proportions increase—its appeal, both in the East and here, increases, in power and success.

4. We are rapidly out-growing our infancy, as Congregational churches, here. Last year, and this thus far, have added greatly to our strength. You have seen what increase in the contributions to your treasury, has been secured here within two years. It seems to me that, from the *financial* point of view, as well as every other, the Association will be wise, if holding the advantage it now has, it presses its way to the front among the objects dear to the churches of California. If you could be here long enough, I am sure that you would see clearly as I do, that to this end, not retrenchment, but enlargement, is the policy.

I feel to my heart's core the need of Christian work in our vast Southern field. But it seems to me clear that the *true economy*, the interests of your treasury, as well as every spiritual consideration—call for enlargement rather than retrenchment on the Pacific Coast, and that the Association, five years hence, will be richer—not poorer—if it appropriates more next year, than if it appropriates less.

INDIANS.

From Rev. Myron Eells, S'Kokomish Agency, Washington Territory.

Encouraging Reports—Temperance—Roll of Honor—Children's Meeting—Opposition.

I have held a large number of social meetings with the Indians, for instructing them, drawing out their ideas, inducing them to engage in public prayer, and catechising them on the Sabbath services. These have been held at their houses, with generally a dozen or twenty present. About the first of December, I induced four of them to pray in an Indian prayer meeting. Two others have since been added to the number, and others have been quietly but seriously thinking on the subject. We hope to receive a few of them into our church.

Since I last wrote, they have had a great temptation to go to an Indian horse race, a few miles from the Reservation, which is very fascinating to them, but because it was probable that there would be a few whites there with liquor, which proved to be the case, the better class of the Indians, including all the chiefs, would not go, although great inducements were offered them; and while nearly all the whites present were under the influence of liquor, not an Indian was known to drink any.

Our Sabbath-school report is quite encouraging. It has been our custom to have the children learn verses and recite them every Sabbath. When they recite six on one Sabbath, they are placed on the roll of honor. Twenty of the Indian children were reported as having been on the roll for the year, the highest being for thirty Sabbaths, eighteen of the Sabbaths reciting every word perfectly. They did not quite equal some of the white children who have Christian parents to help them, and two of whom were on the roll of honor for fifty Sabbaths; but my experience with Sabbath-schools composed of white children only has been, that they have not done as well as these Indian children.

At our last communion season, one of the white children, aged thirteen, united with our church. Our children's prayer meeting has been regularly kept up, and I have frequently had the Indian schoolboys come to my house for a kind of prayer meeting.

A large number of the Indians have been induced to buy Bible pictures, which they generally put on the walls of their houses. As they cannot read, these are in fact their Bible. When they are able to buy them, I find it much better than for me to give them, as they seem to prize them much more highly.

Our work has not, however, gone on without considerable opposition. Winter is the time when the Indians have but little to do, and so we find that then they are most easily inclined to go back to their old superstitions and customs, especially in connection with their medicine men. This has been decidedly the case this winter. At one time there was some talk among some of them, who had previously been under Catholic instruction, to invite a Catholic priest here, but that has been prevented.

There has been one case among them of insubordination against the agent, and in such a way that nearly all the Indians sympathized with the offender. It created great excitement for a few weeks, but I can see even now how God is overruling it for good.

WEST AFRICA.

MENDI MISSION.

All the friends of our African Mission, and especially those interested in the education and return to his native land of Barnabas Root, will gladly welcome the extracts we give below from a letter received from him a few days since. Mr. Root has suffered much from a throat difficulty since reaching Africa, but now reports himself much improved, though not entirely cured.

While forbidden to do much in the way of preaching, he is devoting himself to the school work, and to translation.

From Rev. Barnabas Root.

Our misssion is in a very interesting condition just now. It is known all over the country, and, I believe, everywhere respected. We are able to see that much good has been done. I think those who have always been slow to believe on this point are beginning to see and be encouraged by it. All over the country are to be found people who have been either directly or indirectly benefited by the mission; some of these are now chiefs and men of influence in the country. It is true they are not all leading strictly Christian lives—but they are living much better than their fathers before them, and are always friendly to the mission and its work. The country is opened to us in a way that it never was before; in almost any town in Sherbro our school and religious work would meet with a hearty welcome from the people. I hope the time is not far distant when we shall be able to do a much larger work. I have often thought what an addition of strength it would be to us, if we could only get some of those good people down South—men like Mr. Gomer, who is doing so much good for the people at Shengay.

The country is in that peculiar condition called the *transition state*. There has been much real progress in civilization within the last ten or twelve years, but morals are frightful, worse than in the purely heathen state. In this respect our work is both great and difficult.

You have heard of the new work at Debia. The school was opened there in our new chapel last week. The number of pupils was small, but there are good prospects for a speedy increase. The work there was begun almost a year ago, and the school house would have been ready for use months ago, but I was obliged to leave it to go to Madeira for my health, and it stood just as I left it until I came back. I feared the people would lose their interest by the long delay. This has in a measure proved so. The history of the enterprise is briefly this. On my arrival here from America, I paid a visit to my relatives at Debia, and spent a few days with them. Supposing that I had come to live among them, a very pleasant site was given me for a house. I told them I must live at the mission station, as my work was to be there, but if they liked we might build a school house on the place, and give the town a good school. This they readily and cheerfully agreed to. I had seen how very finely the school at Shengay, built right in the country town and among the people prospered, and how much interest the people took in it. I was anxious to try the experiment in our work, and I thought the time and place very favorable to begin it. Debia is about four miles from Good Hope, towards the south end of Sherbro Island, and in a much healthier region. The town is not very large, but there are many Fahais, or villages, near by, besides it is on an important roadstead to the interior of the Island. The chief thing aimed at in beginning the work there was to follow the people's own ways as to the house and place, so that they might feel perfectly at home in it. So we built a chapel in every respect a country house—only better in shape and size. We have a spacious, airy and comely chapel and school house, 40 by 22 feet in size. I noticed the school-house at Shengay was a country Barré, or house, and the country children seemed to be much at home in it. I am strongly in favor of going half way to

meet the people in these respects when it can be done.

I want to see a pure, simple and natural Christianity among our people here. I would prefer that Christianity come unattended by that officious hand-maiden *modern* civilization—I think it possible—come into our simple dwellings, make us Christian Africans, raising us slowly, but surely and naturally. I feel much encouraged by the Debia work. They call it here my hobby.

COMMUNICATION.

THE AFRICAN RACE—GOD'S PARALLEL PLANS.

BY REV. WM. W. PATTON, D.D.

One who has to do with extended enterprises is necessitated to start different parts of his plans independently of each other, to cause these to run parallel, for a time, and to bring them to a convergence, at a given stage of progress. Even in so simple a matter as the building of a house, the arrangements are made separately, to bring the stone from one quarter, the brick from another, the lumber from another, the hardware from another, and the paint and glass from yet another; nor need the man who engages to furnish one of these materials know anything of the operations of those who bring the remainder, or of the plans of him who is about to construct the building. Yet these plans, which as they lie in the mind of the builder, or are spread upon paper, with various details, by the architect, give unity to the various procedures, are the chief element, the great reality, of the whole enterprise. It is so with the operations of a commander-in-chief in war, and our civil conflict furnished a striking illustration. The vast area to be reduced to subjection required simultaneous or rapidly successive action at different points. Thus there was an eastern army to march on Richmond, and a western army to penetrate southward towards Atlanta. There was on the ocean a blockade of the seaports, and on the Mississippi a fleet at the upper end to open the river below, and another at the mouth to move up and capture New Orleans. Each of these operations was urged forward by those engaged in it, as though it alone was the object of concern to the War Department; though in reality that Department viewed and valued each in proportion to its bearing on the general result, to the success of which they all were essential. In the end, their relations to each other came to be seen, and the more plainly as the crisis approached, and the hour of victory drew nigh.

No student of history can well doubt that human affairs proceed analogously, as developments of a divine plan; and that, consequently, the events which occur in different parts of the world stand in relationship, as also the steps of progress in every department of thought and action. The Bible everywhere insists on this idea, and it teaches that the key to all history is the kingship of Christ. To him has been given "all power in heaven and in earth," that he may establish his kingdom throughout the world. Hence, as we look back to important periods, we can see a timely concurrence of previously prepared forces. Thus even skeptical historians have noticed that, at the time of the birth of Christ, there was general peace among the nations; that the Roman empire had become so nearly universal as to constitute a civilized world, under one government, in which apostolic labor could be put forth; that the Greek language had become cosmopolitan, and was fitted for use in preaching and writing the Gospel; and that rabbinic Judaism and the classic heathenism had lost credit, and a general expectation was ripe of a Messiah who should introduce a better system. As Paul well expressed it, "the fullness of the times" had

arrived, and the world was ripe for the development of God's plan as to the gift of his Son for its salvation. Similarly it has been remarked, that in preparation, as it would seem for the Reformation, as a new birth of a rational and spiritual Christianity, God, in his providence, led the way to the revival of classic learning, to the study of the Hebrew, to the invention of the mariner's compass, to the discovery of America, and to the art of printing — events which came in conjunction of swift succession, and which co-operated in producing a common result. For the mind of Christendom awoke from its torpor, and began to inquire and reason, scholars arose capable of handling any class of topics, the people were alive to novel ideas and discoveries, the Bible and the works of the reformers could be circulated widely, and a new world was opened to occupation, in which the truth might win its most signal victories.

Has God now any grand plan to consummate, for which he has been making long preparation in widely divided ways? Is Africa concerned in that plan? It is not presumptuous so to conclude, if we find grand parallel lines running through several centuries, now brought to convergence upon the continent of Africa. Consider the facts. Africa has for ages been close to the great centers of civilization, and yet, with the exception of a slender coast line on the North, has not been included in that civilization; while centuries have rolled away since Carthage and Egypt were anything but a tradition of the past. Commerce has sailed in huge fleets along her west coast and around her southern cape, into the Indian Ocean, and also down the Red Sea on the east into the same ocean, and has thus circumnavigated the continent; but it has never affected the interior to any great extent, except through the miseries of the slave-trade. The Nile, the Niger and the Congo are mighty rivers, coming from far within the central regions, and yet they have never, as have the rivers in other continents, brought those regions into contact with the outer world. But of late a change is visible. Explorers are laying bare its geographical secrets, and revealing its hidden physical resources. From every side they are pushing inward, and thus opening roads of entrance from all the coasts. Now the traveler is a consecrated missionary, like Livingstone; then he is a military officer like Speke or Burton; then he is a naturalist, like Schweinfurth; and then he is a newspaper reporter like Stanley; but they are all God-sent, and are "preparing the way of the Lord and making straight in the desert the highway of our God." They report great opportunities for European trade, and new openings for missionary labor. And so Egypt begins to push her power steadily up the Nile, and to the south-west of her old territory, while British control moves up as persistently from the south, and holds itself in readiness to advance inward from Sierra Leone on the west. Not to be behind worldly enterprise, all the great missionary societies are taking measures to penetrate the interior with their missions—the American Board, the American Missionary Association, the Church Missionary Society, and others in Europe, and are, in some cases, receiving special and large gifts to enable them to carry out this policy.

Meanwhile, what other preparation has God been making, which looks from afar towards the same result? Can any one doubt? Having allowed European avarice to carry hundreds of thousands of the African race into transatlantic bondage, especially in this land, and having here multiplied them into millions, and brought them under a measure of civilization and religion, he has suddenly bestowed upon them personal and political freedom, and placed before them unanticipated opportunities of elevation, in every respect. The coincidence

of this event with the new interest which the world is feeling in Africa, is like that famous coincidence of the annexation of California to the United States and the discovery of gold in her soil. As certainly as education and religion elevate the freedmen here, while, at the same time, Africa shall be opening to commerce and missionary labor, so certainly will a strong desire possess thousands of the negro-race in America to civilize and evangelize their fatherland. Already this spirit is manifesting itself in the educational institutions of the American Missionary Association at the South, as noted in the March number of the "*American Missionary*"; and this is but the first faint indications that a mere rill is forming on the mountain side, compared with the mighty river of influence which shall soon sweep through the South, and bear the gifts and prayers and consecrated laborers of that race into the missionary work. As no other missionaries would be so appropriate or useful, so, when "the fullness of the times" shall come in this respect, there will be marvelous outpourings of the Holy Spirit in this land coincident with the operations of divine providence in Africa. And thus God's parallel lines will be made to converge, and Africa will be given to Christ as his redeemed inheritance.

MISCELLANEOUS.

From the Tribune.

MERCY TO INDIANS.

A LETTER FROM BISHOP WHIPPLE.

The Indian Prisoners at St. Augustine—Their education as Soldiers—Success of the effort to Christianize them.

To the Editor of the Tribune.

SIR: Many of your readers are deeply interested in the poor red men of the West. They do pity the helpless, but are powerless to help them. It is not often that they find a silver lining to the cloud. May I write you of some Indian work which will bring joy to many Christian hearts? You are aware that for some time past we have had trouble with the Kiowas, the Comanches, the Cheyennes and the Arapahoes. It is the old story of our wrong-doing, the violation of treaties, until it has ended in savage war. Indian war means a war of races and the massacre of women and children. Our troops captured a number of these hostile Indians. They selected some 70 warriors and chiefs and sent them as prisoners to Fort Marion, at St. Augustine, Fla. A portion of these were as desperate Indian warriors as ever carried the tomahawk and rifle. A few of the chiefs were sent as hostages for the good behavior of their people. They were placed in the charge of Capt. R. H. Pratt, a noble Christian soldier. They were sullen, revengeful, full of hate, and had to be brought in double irons. One of their number committed suicide on the way. It was an unpromising field for Christian civilization and missionary effort. As soon as they reached St. Augustine, Capt. Pratt selected ten of the best behaved Indians, cut their hair, and dressed them in the uniform of soldiers. A few days after he released others. In less than two weeks he was drilling all his prisoners in an organized company. They had non-commissioned officers of their own number. They guarded themselves in the fort, and discharged every duty of a well appointed garrison. Col. Hamilton, the former, and Gen. Dent, the present commander of the post, seconded every effort made by Capt. Pratt. They learned by heart life's first lesson, "to obey." They received every kindness when they deserved it, and suffered severely for every violation of orders. There is not to-day a more orderly body of soldiers in the service.

Some devoted Christian women became their teachers in a school. They are beginning to read and write. They

have learned the Lord's Prayer. They sing very sweetly several Christian hymns. I was never more touched than when I entered this school. Here are men who had committed murder upon helpless women and children sitting like docile children at the feet of women learning to read. Their faces have changed. They have all lost that look of savage hate, and the light of a new life is dawning upon their hearts. It was my privilege to preach to them every Sunday, and upon week days I told them stories from the Bible. I have never had a more attentive congregation. At times they seemed to hang upon my words as if I was a messsenger of life from heaven. You could see on every face that the "old, old story" sounded to them as it does to us, as they heard of One who was the friend of every one who needed a friend. Providentially we had the best of interpreters. Mr. Fox speaks the Cheyenne language fluently, and he also speaks the sign language perfectly. This sign language is common to all Indians, and Mr. Fox is so much at home with it he could translate a sermon in it so that all could understand it. The day before I left St. Augustine I asked the privilege of meeting the chiefs with Capt. Pratt and the interpreter. I told them that I came to say "Good by." I believed God sent me to them. Their home was 2,000 miles away in the South-West. My home was 2,000 miles away in the North-West. I did not know them, they did not know me, yet I had been permitted to tell the sweet story of God's love, and of Jesus their Saviour. We should never meet again on earth, but I hoped that we should both follow the good trail which led to heaven. The chief Ne-min-ick was silent for a moment. He then said with deep feeling: "You may wonder whether your words reached me. They did not go into my ears and then go away; they went down, down into my heart. They will always stay there. I go to church now, and when I see the white man kneel, I know that he is talking to the Great Spirit and asking for himself and children. I, too, try to send one little breath of prayer to the Great Spirit that he will have pity upon poor me." He said, "It is not you alone that have pointed me to the good trail;" and then turning to Capt. Pratt, he added, "He has tried to lead me to it, his words are always good. I shall walk in that path until I die." He could not go on. He choked, then ran up to Capt. Pratt and threw his arms around his neck and kissed him, first on one cheek and then on the other. He then embraced me, kissed me on both cheeks, and laid his head on my shoulder and cried like a child. All the chiefs embraced us and kissed us and were moved to tears.

It shows that even in the most savage men there is a heart which can be reached by discipline, kindness and Christian teaching. The older chiefs ought to be sent back to their people. They can do much to keep them from joining the Sioux in the present war. Some of them may not live through this summer in prison. The effect of their death would be very deplorable upon their people. Some of the younger men are very intelligent, and they ought to be educated as teachers and craftsmen. They ought to become the leaders of their people in the path of civilization. I am more convinced than ever that there is not the slightest necessity for Indian wars. They are the fruit of our wretched policy. It would make our own white race Ishmaelites to leave them without government, without personal rights of property, to be the prey of the dishonest and corrupt. Capt. Pratt's success is due to the fact that he has taught these Indians to obey; he has encouraged them to labor; he has given to them, in its best sense, a Christian school. They are gaining manhood, and the Gospel of Jesus Christ will do for them and their people, if they have the means to learn its good news,

what it has done for other heathen folk in the ages passed away. I feel that a deep debt of gratitude is due to the officers of the army at St. Augustine for having solved that vexed question, "What shall we do with hostile Indians when taken prisoners?" From my heart I can say, "God bless them?"

Yours faithfully. H. B. WHIPPLE.

Savannah, Ga, March 24, 1876.

WESTERN AFRICA.

According to an announcement in the "Missionary Notices" for the past month, the Stations of the Wesleyan Society on the Western Coast of Africa appear to be in a prosperous state, and preparing to extend their borders. The General Secretaries say, "The King of Ashantee has sent letters pressing for the restoration of our old Mission at Kumasi. Mr. Picot (the Chairman of the Gold Coast District) hopes to be able to visit Kumasi shortly, and to remain there for some time, to prepare the way, and to erect a residence, for the two European Missionaries, who must be sent to occupy that distant and trying but most important and desirable position, in reference to our future Mission work. The climate of Kumasi is more favorable to European health than that of the coast; and within a short distance from Kumasi there are several large towns, in elevated positions on high lands, which form a dividing range between the waters which run into the Gulf of Guinea and those which flow into the Niger. In these the climate is almost European. Such positions, in which European Missionaries and their wives and their families can live for years, and acquire the languages of the people, are of the utmost importance in connection with the extension and permanence of our work in Western Africa."

Meanwhile it is interesting to know that showers of blessing are falling on the older stations of the district. Writing from Ekroful, on the 29th of September, 1875, the Rev. J. D. Hayford says:—"With us the revival began to be manifested in an unusual degree of practical earnestness on the 5th instant; on that day I exhorted such as had not experienced the forgiveness of their sins, to seek the Lord without delay, and assured them that as soon as ever they really threw their souls by faith on the merits of the Saviour for present salvation they would find the blessing. And here I gave the invitation to all who felt truly penitent to come to the front. There was at first a pause, a momentary stillness, and then a rush, as by the force of some mighty influence. The space in front not being sufficient to accommodate the large number of seekers, some remained and knelt at their seats. Then were heard sighs and sobs and cries for mercy, and many found peace in believing before the meeting closed. Other similar meetings were held, and already no fewer than one hundred persons profess to have found pardon, most of whom appear to be decided Christians. Some who could never before think of showing their faces even in a corner, where the mention of the Saviour's name was concerned, now stand forward and declare boldly the great things God has done for them."—*Missionary News.*

HOW SHALL THE CHILDREN CELEBRATE THE CENTENNIAL.

BY CHAS. W. JENKINS.

It is gratifying to learn that in many places their attention is already turned to demonstrations more appropriate than noisy self-indulgence on the Fourth of July. To do something in the spirit of the men and women whose memory we celebrate is manifestly more profitable and impressive than an unlimited amount of powder burning. But in order to realize afresh what that spirit was, there ought to be some general review of their honorable services. This Centennial year

is a time when both parents and children may profitably engage in a rational review of the events of that early period when American Independence was achieved, under the blessing and direction of Him, who knows how to regulate the passions, counteract the folly and correct the mistakes of the wisest and best human leaders.

But this unusual attention to Centennial reading should not be all that children are encouraged to undertake. They can learn much from books and the conversation of their elders; but nothing but actual practice can teach them impressively the value of ancestral virtues. It is the common mistake of children, of all growths and ages, to take it for granted that heroism belongs exclusively to battle-fields, that sacrifices mean loss of blood or property, that public life and a wide theatre of action are necessary if we would emulate the example of the great The Centennial year will do inestimable service, if, by its associations, it shall prompt us to be great in our common-place duties, to make our little sacrifices in the same spirit that animated the heroes of all ages.

If the children of any day-school, Sunday-school, temperance or literary society can make, this year, a Centennial Offering to some general or local charity, *and do it by persistent effort in a self-denying way*, that one year of planning, working or saving, will be a marked year in their early lives. No mere taking up of a contribution on a momentary impulse, will teach the true Centennial lesson; but the deliberate devotion of some part of their play-hours, or of their spending money to an unselfish purpose, throughout 1876, cannot fail to impress upon their hearts the meaning of our fine speeches on Independence Day. Fire-works and Chinese crackers can hardly suffice for a true "celebration" of 1776. Shall we not for once celebrate honor by honorable sacrifice, the acquisition of freedom by a noble use of it?—*The Working Church.*

EXECUTE YOUR BEQUESTS.

Mr. Stephen G. Griffith of Illinois, when in financial distress some years ago, made a vow that with returning prosperity he would bequeath his property to religious and charitable objects. In obedience to this vow he was enabled to leave $50,000 worth of land to the American Tract Society, the American Bible Society, and the Church Extension Society of the Methodist Church. The Supreme Court of that State has now declared the bequest void, on the ground that a foreign corporation cannot hold real estate in Illinois. We should think that equity, if not justice, might raise several exceptions to such a ruling; but the matter is of more importance then mere interest to lawyers. People who intend bequests to religious and benevolent objects should look to the crooks and turns of the law before they make their wills; and, better still, should execute their own bequests while living.—*Congregationalist.*

POETRY.

MANNA.

BY MARGARET E. SANGSTER.

'T was in the night the manna fell,
That fed the hosts of Israel.

Enough for each day's fullest store
And largest need — enough, no more.

For willful waste, for prideful show,
God sent not angels' food below.

Still in our nights of deep distress,
The manna falls, our hearts to bless.

And, famished, as we cry for bread,
With heavenly food our lives are fed.

And each day's need finds each day's store
Enough. Dear Lord, what want we more?

Child at Home.

We are all travelers that throng
A thorny road together,
And if some pilgrim not so strong
As I, but foot-sore, do me wrong,
I'll make excuse—the road is long,
And stormy is the weather.

Selected.

OUR SUNDAY-SCHOOL LETTER.

[ORIGINAL.]

To be read to the School and in the Missionary Concert.

The writer of our Sunday-school letter, for this month, is a cultured lady from Boston, who has for several years been a faithful, earnest teacher in our schools. The account that she gives of her pleasant school in sunny Alabama will be interesting to all friends of such work.

MARION, Ala., March 22, 1876.

TO THE SUNDAY-SCHOOL FRIENDS,
GREETINGS.

Perhaps you would like to hear about *our* Sunday-school. I think it as interesting a Sunday-school as any with which I have ever been connected, and I have been connected with some Sunday-school most of the time since I was six years old, and that has been a good many years.

Our school is not large, but large enough to do a great deal of good if all the scholars were Christians.

A kind friend obtained for it a second hand library. Having that, created another want, namely, a case in which to keep the books. There was a good deal of talk about it, and committees were appointed to attend to the matter, but still the case did not appear. The American Missionary Association sent us an organ for our church, and thereby a way was opened for us to have a case for our books. Mr. Silsby, the pastor, suggested that the box in which the organ came, be made into a case for our library. This suggestion was acted upon, and we now have a neat case with which we are quite pleased. Although we did not have to pay for the box, yet the work, glass, hinges, lock, paint, etc. cost $7.40. The freight on the organ mentioned was eight dollars and a half. As the organ was also to be used in the Sabbath-school, it was thought right that the School should pay $3.50 of this sum, which it did.

The people seem to enjoy contributing their mites to the church and Sabbath-school. One young married woman who has a baby, takes in washing, partly that she may carry an offering when she goes to church. For this washing she obtains twenty-five cents a week and her usual offering is ten cents. If she is detained from church she hands the sum to the treasurer.

Some of my Sunday-school scholars gathered chestnuts last fall. These they sold and brought the proceeds as their offering. All my class, who are so situated that it is possible, are going to have a little garden spot and raise peanuts, or as they call them here, pinders or gubers, which they intend to sell, that they may have something to offer, and that of their own earning. There is some little rivalry in the matter of contribution, and the face of good Aunt Rose, who is in Mr. Silsby's class, always beams with satisfaction when the report is read, and she hears that the class to which she belongs, has exceeded the others in this respect.

We send for the International S. S. Lesson Papers, and have been much interested lately in studying about David. We are very anxious to have some Sunday-school papers, but have not yet been able to subscribe for any.

My class is composed of nine little girls, from ten years to fourteen years old; as nice a class as one could wish to have, but alas, none of them are Christians My heart's desire is to see them enter the service of Christ. Now I firmly believe in the power of prayer, especially the power of united prayer. I would make a request of all who read this letter, or hear it read, that when you pray for your dear ones or yourself, you

pray for my nine little girls, and indeed, all our Sunday-school, that they who do not love Jesus, may begin to love and serve him *now*. Many of you cannot be spared to come South and labor, yet you can help us by your prayers, if in no other way. But if some of you who read this letter, or hear it read, do not love our Lord, how can you pray that these children may love him?

Perhaps you would like to hear about the individual members of my class. I believe I *will* tell you of one — little Bessie Johns (which is not exactly her name). From her size and appearance, one would take her to be eleven years old, though she is older. There are four children in the family, younger than she is, and she has been like a little mother to them. Her mother has been obliged to hire herself out to work for the white people, and Bessie has had the care of affairs at home, including a baby. Bessie makes all her own clothes, besides some of the clothes for the younger children. Lately her mother has been very sick, and Bessie has been nurse for her mother, and care-taker in general. This little woman takes in washing, and earns a dollar a month. She had planned to buy a grammar with one dollar of this money, when earned; but her father took the money to buy some medicine for the sick mother; so Bessie could not go to school, for she had no grammar. For this I heard no complaint. After a while a friend found out her disappointment and gave her a grammar. Now Bessie goes to school; but, poor little girl, she, and also the young children, and sick mother, need many things to make them comfortable. Besides having so much care on her young shoulders, Bessie has been suffering from chills and fever for a year.

Reminding you once more of my request, I am yours truly,

H. C. Bullard.

FAMILY CIRCLE.

DIFFERENT KINDS OF PENNIES.

A little boy who had plenty of mouey dropped one piece into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a *tin* penny: it was as light as a scrap of tin.

Another boy put in a penny, and looked around with a self-applauding gaze as if he had done some great thing. His was a *brass* penny. It was not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must, because all the others do." That was an *iron* penny. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny into the box, he shed a tear; and his heart said, "Poor heathen! I am sorry they are so poor, so ignorant, and miserable." That was a *silver* penny. It was the gift of a heart full of pity.

But there was one scholar who gave his money with a throbbing heart, saying to himself, "For thy sake, O living Jesus! I give this penny, hoping that the poor heathen, whom thou lovest, will believe in thee, and become thy disciples. That was a *golden* penny, because it was the gift of love.

What kind of pennies do you put in the missionary box?

—*Missionary News.*

This is the great art of Christian chemistry, to convert those acts that are natural and civil into acts truly religious: whereby the whole course of this life is a service to Almighty God, and an uninterrupted state of religion, which is the best and noblest, and most universal redemption of the time.

RECEIPTS

FOR MARCH, 1876.

MAINE, $209.65.

Augusta. South Cong. Ch. and Soc. $35. and Sab. Sch. $25.,.... 60 00
Bangor. First Cong. Ch. $14.30, Mrs. Sam'l. B. Veazie $5.,.... 19 30
Ellsworth. "A Friend"..... 1 00
Levant. Mrs. Mary A. Peabody..... 3 00
Lewiston. Horace Barbour..... 20 00
Limerick. Bbl. of C. *for Raleigh, N. C.*...
Litchfield Corners. Cong. Ch. and Soc.... 10 00
Orland. Fisher A. Spofford..... 5 00
Portland. J. B. Libby, *for Raleigh N. C.*. 5 00
Saco. Dominicus Jordan..... 2 00
Scarborough. "A Friend"..... 10 00
Searsport. R. Treat $2., Mrs. F. H. $1.,... 3 00
Sweden. Cong. Ch..... 9 00
Weld. Rev. D. D. Tappan..... 2 25
Winterport. Dr. Ezra Mauter..... 52 00
York. First Cong. Ch. and Soc..... 8 10

NEW HAMPSHIRE, $1,088.49.

Amherst. Cong Ch. and Soc. ($7. *of which for Straight U.*)..... 58 00
Bennington. E. E. H. *for Reading Room, Selma, Ala*..... 1 00
Bristol. Cong. Ch. and Soc..... 1 94
Chester. Cong. Ch. and Soc..... 9 00
Dover. First Cong. Ch and Soc $129, Mrs. Young $10.—S. Faye, $5 *for Raleigh, N. C.* 144 00
Exeter. "A Friend" *for a student, Talladega C.*..... 25 00
Francestown. L. E..... 1 00
Goffs Mills. "Friends" by H. W. Carter, *for Reading Room, Selma, Ala*..... 11 05
Goffstown. Rev. Abel Manning..... 12 00
Greenfield. LEGACY of Mrs. Sarah Richardson $250., less expenses..... 246 00
Hancock. First Cong. Sab. Sch. $5.50, Elijah Washburn $5.,..... 10 50
Hebron. Rev. J. B. C..... 50
Meriden. Cong. Ch. and Soc..... 4 90
Nashua. H. M. Swallow to const. HENRY A. CHAPMAN, L. M..... 30 00
New Ipswich. Cong. Ch. and Soc. $32.,—Mrs. Seymour $1.25, *for Wilmington, N. C.* 33 25
Orford. Mrs. Myra B. Pratt $10., Cong. Ch. and Soc. $7.,..... 17 00
Peterborough. Union Cong. Ch. and Soc. to const. MRS. GEO. W. AMES, L. M..... 30 00
Temple. Cong. Ch. and Soc..... 25 75
Tilton. Cash..... 2 00
Webster. ESTATE of Betsy Gerrish, by J. L. Gerrish, Ex..... 397 40
West Concord. Cong. Ch. and Soc..... 17 40
Wolfborough. Cong. Ch., *for Church Chattanooga, Tenn*..... 10 80

VERMONT, $154.88.

Burlington. Mrs. L. A..... 60
Dummerston. Cong. Ch. and Soc..... 28 24
Georgia. "A Friend"..... 10 00
Granby and Victory. Cong. Ch..... 3 00
Norwich. Cong. Ch. and Soc..... 22 34
Pittsford. Cong. Ch. and Soc..... 30 85
Plainfield. C. S..... 35
Wallingford. "A Friend"..... 10 60
Waterbury. Mrs. Matilda Tenney..... 5 00
West Charleston. Cong. Ch. and Soc..... 25 00
West Rutland. Cong. Ch. and Soc..... 19 50

MASSACHUSETTS, $1,715.62.

Amesbury and Salisbury. Union Cong. Ch. 15 85
Amherst. Second Cong. Ch. $5. and Sab. Sch. $5., Mrs. W. S. Tyler, pkg. Books..... 10 00
Andover. Free Cong. Ch. $67.14 to const. DEA. AMMON RUSSELL and MISS MARY J. GUNNISON, L. M's. "A Friend of the Freedmen," $30. to const. MRS. MOSES L. FARNHAM, L. M..... 97 14
Bedford. "Womans Cent. Soc."..... 12 14
Billerica. N. Manning *for Raleigh, N. C.* 10 00
Boston. "C. L. W." $30. *for books for Cong. S. S., Jacksonville, Fla.*—"Fred." $4.... 34 00
Bridgewater. Central Sq. Sab Sch., Bbl. of C., *for Raleigh, N. C.*.....
Brimfield. Cong Ch. and Soc..... 10 00
Cambridgeport. "A member of Pilgrim Cong. Ch."..... 5 00
Campello. Cong. Ch. and Soc..... 50 00
Chelsea. First Cong. Ch. and Soc. $98.65, Central Cong. Ch. and Soc. $27.74..... 126 39
Dorchester. ESTATE of Mrs. Hannah W. Tucker by Mary W. Robinson, Ex..... 100 00
Douglass. A. M. Hill, *for Theo student, Talladega C.*..... 50 00
East Attleborough. Second Cong. Ch. and Soc..... 62 47
East Hampton. First Cong. Sab. Sch..... 50 00
Fitchburgh. Mrs. Abel Hartshorn $5., "A. T." $2..... 7 00
Gardner. Mrs. C. W., *for Raleigh, N. C.*.. 1 00
Georgetown. "A Friend"..... 12 00
Gilbertville. Cong. Ch. and Soc..... 10 00
Granby. Cong. Sab. Sch. $70.,—Three Sab. Sch. Classes $50. *for Atlanta U.*..... 120 00
Harwich Port. Cong. Ch and Soc..... 30 00
Haverhill Mrs E. C. Coffin, *for Reading Room, Selma, Ala*..... 5 00
Haydenville. Cong. Ch..... 23 01
Holliston. Cong. Ch. and Soc. $36.46, MRS. MARY M. FISKE $5. bal. to const. herself L. M..... 41 46
Hopkinton. Cong. Sab Sch. *for a student, Talladega C.*..... 10 00
Lawrence. Eliot Cong. Ch..... 15 00
Malden. "A few friends," Bbl. of C., and $1.10 *for freight*..... 1 10
Mansfield. Cong. Ch. and Soc..... 10 08
Marlborough. T. P. Patch..... 10 00
Middlefield. Cong. Ch. and Soc..... 47 55
Monson. A. W. Porter..... 150 00
Newbury. First Ch. and Soc. $26.19, Ladies of First Parish, Bbl. of C..... 26 19
Newburyport. Henry Lunt..... 5 00
North Adams. Cong. Ch..... 60 04
North Beverly. Cong. Sab. Sch..... 5 00
Northborough. Evan. Cong. Sab. Sch. *for books for Sab. Sch. Atlanta, Ga*..... 17 00
Northbridge. Mrs. Phebe S. Marsh..... 5 00
North Brookfield. Miss A. W. Johnson, Bbl. of C., *for Savannah, Ga*.....
North Hadley. Cong. Ch. and Soc..... 4 69
North Leominster. Cong. Ch. of Christ.. 14 04
Norton. Trin. Cong. Ch. and Soc..... 36 10
Peabody. South Cong. Ch. and Soc..... 59 75
Plympton. Cong. Ch. and Soc..... 5 00
Rockland. Cong. Ch. and Soc..... 75 00
Shelburne. Cong. Ch..... 15 52
South Amherst. Cong. Ch. and Soc..... 10 00
South Framingham. G. M. Amsden..... 5 00
South Wellfleet. Cong. Ch and Soc. to const. WINSLOW PAINE, L. M..... 30 00
South Weymouth. Second Cong. Ch. and Soc. to const. MRS. MARY W. PAINE and MRS. LOIS V. HOLBROOK, L. M's..... 60 00
Springfield. "E. M. P.," South Ch. $30., Mrs. Persis Burnham $2., A. C. Hunt $1.10, 33 10
Sterling. Cong. Sab. Sch..... 6 00
Stockbrige. Miss Alice Byington $5.—Clothing, val. $9., *for Raleigh, N. C.*..... 5 00
Watertown. Corban Soc. of Phillips Cong. Ch., *for colored minister, Savannah, Ga.* 5 00
West Hampton. By W. I. Edwards..... 15 00
West Medford. Cong. Ch. and Soc..... 10 00
Winchendon. Atlanta Soc. *for students aid, Atlanta U.*..... 27 00
Woburn. Cong. Sab. Sch. $50., L. Thompson Jr. $5.,..... 55 00

RHODE ISLAND.

Providence. Beneficent Cong. Ch..... 54 53

CONNECTICUT, $1,168.90.

Bethlehem. "A Friend"..... 10 00
Birmingham. John Coe..... 5 00
Canton Center. Mrs. Sarah B. Hallock... 5 00

Colebrook. Cong. Ch. and Soc. $28.36, Miss E. P. $1 ..... 29 36
Cornwall. Mrs. H. S 25
Cornwall Bridge. Geo. H. Swift 10 00
Derby. First Cong. Ch 14 50
East Haven. Cong. Ch. and Soc 14 00
East Windsor. First Cong. Ch. and Soc.. 2 50
Falls Village. Cong. Ch. and Soc 11 67
Fairfield. Cong. Ch $38.12, Mrs. Ann H. Kellogg $30 ..... 68 12
Greenwich. Second Cong. Ch 61 00
Groton. Cong. Sab. Sch 21 55
Hebron. First Cong. Ch 13 60
Killingly. Westfield Cong. Ch 32 85
Killingworth. Mrs. A. F. Evarts 2 00
Marlborough. Geo. H. Lord 10 00
New Britain. Dea Chas Peck, *for Straight U* 10 00
New Hartford. North Cong. Ch. and Soc. $23.85, Cong. Ch. $13.70 ..... 37 55
New Haven. Atwater Treat $250., First Ch. $126.66, College St. Cong. Ch. $92.80, (of which $25.75 in Books from S. W. Barnum) to const. Rev. Wm. H. Gilbert and Henry A. Minor, L. M's. College St. Ch. (ad'l.) $10, Ch. of the Redeemer $68.14, North Ch. (H. N. D.) $10., Wm. C. Scobie $2., Mrs. R. U. $1 ..... 560 60
Northfield Cong. Ch 21 60
North Greenwich. Cong. Ch. and Soc. to const. Wm. B. Knapp, L. M 30 00
Portland. Maria White 5 00
Rockville. —— Bbl. of C., *for Savannah, Ga* ..... Somerville. Cong. Ch. $43.45—Rev. C. L. Ayer $10. Miss F. A. Ayer $5., *for a Teacher* 58 45
Thomaston. Cong. Ch 74 30
Washington. "B." 5 00
Woodbridge. Cong. Ch. and Soc 12 00
Woodbury. First Cong. Ch. $23, Benj. Fabrique $20 ..... 43 00

NEW YORK, $2,402 72.

Ames. Rev. W. S. T 20
Brooklyn. Plymouth Ch. $1,224.78, Park Cong. Ch. $18.40,—"A Friend" $5. *for Theo. student, Talladega C.* 1,248 18
Brooklyn, E. D. New England Cong. Ch.. 48 95
Camillus. Presb. Ch 1 45
Clinton. Gains Butler 5 00
Dobbs Ferry. Mrs. C. T. Lewis 1 25
Fairport. John Howard, by H. E. Reed.. 50 00
Gloversville. Cong. Ch. (of which A. Judson $150., I. V. Place $5)., U. M. Place $25.) 250 00
Goshen. "A Friend" 10 00
Greenport. Rev. O. H 50
Groton. Rev. G. A. Pelton 10 00
Jefferson. Mrs. S. Ruliffson $1.20, Collected by Mrs. O. W. 80c 2 00
Lima. Alexander McCune and Geo. Thayer, $5. ea 10 00
Madison. Mrs. S. B. and M. E. B. $1. ea., by H. E. Reed 2 00
New York. Isaac E. Smith $50. "A Friend" $50., W. A. C. $1., ... 101 00
Palmyra. L. H. Foster 10 00
Penn Yan. Wm. Taylor 2 00
Pitcher. Miss N. W 50
Poughkeepsie. First Cong. Ch 22 21
Rochester. Plymouth Cong. Ch. $32.22, Mrs. Sally Gillett $20., ... 52 22
Salem. B. C 1 00
Spencerport. Alvin Webster 2 00
Sinclearville. Cong. Ch 4 00
Syracuse. Plymouth Ch. and Soc 37 50
Utica. Mrs. Sarah L. Kimball 5 00
Union Valley. Dr. J. Angel 10 00
Volney. First Cong. Ch 15 76
West Plattsborough. Estate of Sophronia Howard, by M. V. Bates 500 00

NEW JERSEY.

Paterson. E. F 25

PENNSYLVANIA, $155.28.

Craigsville. T. S. R 60
Hermitage. W. F. Stewart 6 18
Parnassus. "Friends," by N. Messer, *for Reading Room, Selma, Ala* 33 00
Philadelphia. M. A. Longstreth $60. *for Illustrative apparatus, Talladega C.*—Benjamin Coates $50. *for garden seeds, Indian M.*—W. P. F. 50c.—Elbridge Brothers, 10 copies Hart's Language Lessons, *for Raleigh, N. C* 110 50
Providence. E. Weston 5 00

OHIO, $842.89.

Akron. Sab. Sch., *for Reading Room, Selma, Ala* 22 05
Austinburgh. L. B. Austin 100 00
Bellevue. Cong. Ch. (ad'l.) 2 00
Brownhelm. Estate of John Locke, by Cyrus L. Whittlesey, Ex 200 00
Burg Hill. H. B., J. J. and V. P. $1. ea... 3 00
Cincinnati. Rent $149.90 *for the poor in New Orleans*—Seventh Cong. Ch. $60. to const. Almon Mitchell Warner and Lucie U. Shackleford, L. M's 209 90
Cleveland. Freedmen's Ed. Soc. $21. *for Raleigh, N. C.*—D. P. Eells $10. *for Reading Room, Selma, Ala* 31 00
Collamer. Golden Rule Soc., *for Reading Room, Selma, Ala* 25 00
Delaware. Rev John H. Jones to const. William Bevan and Mrs. Annie Thompson, L. M's 60 00
Hartford. M. Brockway $1.50, H. J., M. B. and S. C. B. $1. ea. M. H. I. 25c 4 75
Hudson. Laura Rogers 2 50
Lafayette. Sab. Sch. *for Reading Room, Selma, Ala* 7 23
Madison. Sab. Sch. *for Reading Room, Selma, Ala* 38 73
Oberlin. First Cong. Ch 44 48
Painesville. Lake Erie Sem. *for Reading Room, Selma, Ala* 20 00
Ravenna. Ira B. Cutts 3 00
Rutland. Mrs. Luana Gordon 10 00
Sharonville. J. H 50
Sinking Spring. Mrs. C. F. D 1 10
South Newbury. Mrs. Ruth Watertown.. 5 00
Tallmadge. Sab. Sch. $36.65, L. Darling $7. *for Reading Room, Selma, Ala* 43 65
Toledo. Mrs. Mary A. Harrington $5.,—Edson Allen, $2. *for Raleigh, N. C* 7 00
—— "Friends," *for Raleigh, N. C* 2 00

ILLINOIS, $628.52.

Amboy. Cong. Sab. Sch., *for students aid*. 2 40
Aurora. Cong. Ch 17 00
Bloomingdale. Cong. Ch 18 00
Briar Bluffs. Chas. Perry 15 00
Chesterfield Cong. Ch 10 00
Chicago. E. Rathbone $30. to const. himself L. M., New Eng. Ch., Mon. Con. coll. $8.17, Bethany Ch. $4.60, Mrs. J. A. M. 50c. 43 27
Creston. Cong. Sab Sch. *for students aid*. 2 00
Elgin. Cong. Ch. (ad'l) 21 00
Farmington. Phineas Chapman $44., Anna M. Somers $10 ..... 54 00
Gridley. Cong. Ch 3 00
Jacksonville. Prof. M. Grosvenor and Wife 10 00
Lee Centre. Cong. Ch 15 75
Lisbon. Cong. Ch 24 70
Matoon. Mrs. J. A. M 50
Mendon. Cong. Ch 22 60
Nora. Cong. Ch 28 00
Normal. E. K. Colton 5 00
Onargo Mrs. L. C. Foster 248 00
Ontario. Cong. Ch 15 00
Payson. Miss F. A. S 1 00
Plainfield. Cong. Ch 32 00
Port Byron. "H. L. E" 4 00
Princeton. Cong. Sab. Sch 3 80
Rochelle. W. H. Holcomb 5 00
Sheffield. Abbie Percival 5 00
Tolona. Mrs. L. Haskell 5 00
Waverley. Cong. Sab. Sch. *for the Debt*... 17 50

MICHIGAN, $412.18.

Ada. Cong. Sab. Sch., *for students aid*... 1 00
Allegan. A. G 1 60
Benzonia. E. F. Spencer 5 00

California. Mrs. M. B. Tanner..... 2 00
Calumet. Cong. Ch. and Soc..... 160 17
Detroit. F. M. Sumner..... 10 00
Homestead. Cong. Ch..... 3 00
Jonesville. R. D. N..... 50
Lansing. A. K..... 1 00
Mendon. F. L. McK..... 25
North Adams. Cong.Sab.Sch., *for students aid*..... 3 00
New Hampton. "W. B. M."..... 70
Olivet. W. J. Hickok, *for Berea C. Emerson Inst. and Chinese M.* $10. ea..... 30 00
Pine Run. A. F. Nichols..... 2 00
Portland. Ladies Miss.Soc.to const MARY E. SPELLMAN, L. M..... 30 00
Troy ESTATE of Mrs. Eunice J. Morse by Lewis P. Morse, Ex..... 100 00
Unadilla. Mrs. A. Bird and W. S. Bird $2. ea., Mrs. M. M. $1..... 5 00
Union City. First Cong. Sab. Sch. $30. to const. MRS. SARAH JANE HURD, L. M., A. Lucas and family $7.56 Sarah B Clark, Rev.W.F.Day and Elijah Killborn $5.ea., 52 56
Warren. "J. L. B."..... 5 00

WISCONSIN, $62.40.

Beloit. Second Cong.Sab.Sch., *for students aid*..... 5 00
Cooksville. Cong. Ch..... 7 00
Elkhorn. Cong. Ch $4.60—Cong.Sab.Sch. $3, *for students aid*..... 7 60
Evansville. Cong. Ch..... 10 00
Mazo Manie. R. Laughlin..... 2 00
Milwaukee. Spring St. Cong. Ch..... 30 00
Lone Rock. Cong.Sab.Sch., *for students aid* 80

IOWA, $91.65.

Bay Rock. C. M. Parsons..... 2 50
Burlington. M. L..... 50
Chester. Cong. Ch. and Soc..... 22 00
Clinton. Cong. Sab. Sch. *for a student, Emerson Inst*..... 17 00
Grinnell. Cong. Ch. $24., O. F. V. C. 25c. 24 25
Hampton. Woman's Miss. Soc. $5., Mrs. M. P. Boutin $2.,..... 7 00
Iowa City. Cong.Sab.Sch., *for students aid* 2 40
Toledo. Cong. Ch..... 14 00
Wilton Junction. Cong. Sab. Sch. *for students aid*..... 2 00

KANSAS, $4.28.

Fort Leavenworth. Adj. G. W. B..... 50
Hill Spring. Cong. Ch..... 1 78
Mound City. Cong. Ch..... 2 00

MINNESOTA.

Minneapolis. Plym. Cong. Ch..... 14 74

CALIFORNIA, $335.50.

Oakland. Mrs. C. Richards..... 25 00
Santa Barbara. Mr. and Mrs. H. M. Van Winkle..... 16 25
San Francisco. Rev. J. Rowell..... 50 00
—— Receipts of "The California Chinese Mission"..... 244 30

WASHINGTON TERRITORY.

Skokomish. Rev. Cushing Eells $10.—Rev. Myron Eells $5. *for Library, Talladega C*..... 15 00

VIRGINIA.

Hampton. Bethesda Ch..... 29 54

TENNESSEE, $260.85.

Chattanooga. Cong. Ch..... 9 50
Memphis. Le Moyne Sch. $171.50, Second Cong. Ch. $25,..... 196 50
Nashville. Fisk University $41.10, Union Ch. $13.75..... 54 85

NORTH CAROLINA, $629.91.

Raleigh. Pub.Sch.Fund $420., Washington Sch. $56.15, Sab. Sch. $25.11, Miss E. P. Hayes $2.,..... 503 26
Wilmington. Williston Sch. $72.65, Freedmen $48..... 126 65

SOUTH CAROLINA.

Charleston. Avery Inst. $204.57, Freedmen $2.50..... 207 07

GEORGIA, $228.50.

Atlanta. Atlanta University $121.10 Rent and Sales $17.30..... 138 40
Savannah. Freedmen..... 90 10

ALABAMA, $1,088.20.

Marion. Cong. Ch..... 2 25
Montgomery. Pub. Sch. Fund..... 222 50
Selma. E. C. Silsby and Rev. G. S. Pope $25. ea., Cong. Ch. $22., Annie Coffin and R. B. Thomas $15. ea., M. E. Wilcox, M. E. H. Pope, J. W. Lapsley and Jos. Hardie $10. ea., S. L. Emerson, D. J. Smith, B. S. Turner, W. Clark, H. B. Sullivan, R. Lapsley, C. Cadle, Jr. J. S. Diggs, S. Rodifer and J. L. Perkins $5. ea., W. G. Boyd $4.10., Jeff. Croom and J. Gothard $3. ea., W. Callen. R. Dillard and H. Hall $2. ea., 4 Individuals $1. ea., *for Reading Room, Selma*—Pub.Sch.Fund $485., Cong. Ch. $16.25..... 713 35
Talladega. Talladega College..... 100 10

LOUISIANA, $191.

New Orleans. Straight University $183. Rent, $6,..... 189 00
Terre Bonne. Cong. Ch..... 2 00

MISSISSIPPI.

Tougaloo. Pub. Sch Fund..... 254 05

MISSOURI, $11.25.

Index. W. B. Wills $3., P. M. Wills $2., F. P. M. $1., Mrs. V. A. M. 25c..... 6 25
Miami. E. Nichols..... 5 00

—— Individuals, *for "The Mobile Sentinel"*..... 14 85

ENGLAND, $3,533.05.

Bishop Auckland. Joseph Lingford..... 55 45
London. Freedmen's Missions Aid Soc. £630. (£300. *of which for Scholarship Fund*) by Dr. O. H. White.....3,447 60

TURKEY.

Van. Dr. C. G. Reynolds..... 5 00

Total, $15,760 80

Total from Oct. 1st. to March, 31st..... $92,211.18

WM. E. WHITING,
Asst. Treas.

Receipts of "The California Chinese Mission," E. Palache, Treas., for the months of January and February, 1876.

Los Angeles. Cong. Ch..... 20 00
Oakland. First Cong. Ch., of which from G. H. Collins $10,..... 70 00
San Buenaventura. Cong. Ch..... 11 00
San Francisco. First Cong. Ch. $102.15, Mrs. Clara B. Earle $2., "A Friend," by Mrs. A. L. Stone $2.,..... 106 15
Stockton. Mrs. M. C. Brown..... 2 00
From Chinese in San Francisco $3., in Sacramento $8., in Stockton $2.25..... 13 25
Fitchburgh, Mass. Mrs. A. H. Andrews ($5. currency)..... 4 40
Bangor, Maine. Mrs.E.N.Coe ($5.60 cur'y) 5 00
Fees for annual membership..... 12 50

Total, $244 30